

The Hottentots and the darker Bushmen whose skin is light-brown or fawn-colored stand alone among the blackish-brown to black human races of their neighborhood. A pale, fawn-colored, brownish-yellow is the basic color of the Hottentot's body. On the face the skin is often brown but on the sole of the foot, it becomes the slightly tanned skin color of our race, even more so under the nails of the feet and hands, sometimes seeming yellower, sometimes pinker. They do not have our bright red lips. The mucuous membrane of the mouth (including the parts of the lips which are invisible when the mouth is closed) [178] and of the throat is a dull red tinted with violet. That is also true of the vulva. The glans penis, however, is a bright pink color. I never [304] saw a single case of circumcision. 142

The Hottentots cannot consciously move either the muscles of the skull or the ears, only the platysma, as I later tested.

[Picture. Herero, about 20 years old]

The body hair is extremely scant. Because of this and the strong curl in each fine hair, wherever the hair grows in bunches (except for the eyelashes, the eyebrows, the moustache and the beard), it mats together into separate, isolated tufts between which the skin shines brightly. But these visible parts of the skin are not bald: The implanting of the hair in the skin is regular, at least no group arrangement can be identified which would correspond to those matted tufts. That is true for the hair on the skull as well as around the genitals and in the armpits. The stronger the spiral curling of the individual hair and the scantier the total amount of hair is, the firmer and smaller the tufts. There are variations in all stages from compact formations that measure only a few millimeters across to loose clumps that are centimeters large. Only in a few rare exceptions is the hair on the head so strongly developed that it forms curls as long as the finger, thickly massed, but individually differentiated, which then stand straight up in confusion or dangle around the head in a fantastic way (cf. Plate V.) The Hottentot himself [179] designates the black round knots of hair on his head with the same word that means goat dung (*!no/ra-s). The Boer compares these hair knots with peppercorns and calls the Hottentot "Pepperkopp". Among several hundred Hottentots I met [145] only one bald one.

The Hottentot has only those parts of a beard that our race has best developed, namely, a weak mustache (especially developed towards the side) and a chin beard. The separate hairs of these are well developed. He does not have side-whiskers and a complete hair covering

that the material has swelled up and created a raised design. The next iron band f has a "fishbone" pattern as I call it as an analogy to pre-historic ornamentation at the suggestion of my honored colleague Dr. Eichhorn. The pattern is regularly interrupted by small smooth spaces. We find this pattern again in primitive form in the thick, flat copper wire band g, in the iron band h, and finally, in its clearest and most regular form with diverging angular lines towards the open ends, in the brass ring i. 301
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The zigzag decoration is widely used, equally popular as a decoration for wooden dishes (burned in), on apron belts (woven in), and on serpentine pipes (scratched on). It is cut or hammered into the bracelets of the Hottentots. Sometimes it is a straight continuous line (k), sometimes a system of two or three lines which are not always connected. (l). The two square-edged bracelets with the zigzag ornamentation are made of brass.

I saw a pattern with dots only on brass (m) and copper (n) bracelets. The dots were arranged in rectangles, circles, or in rows of two or three, hammered into the material as if by a stamp.

The last kind of ornamentation to be mentioned are the cross-hatched or diamond shaped fields of various forms on bracelets. [251] A thin, square-edged, bandlike iron ring (o) has four fields shaped like parallelograms with checks made by vertical and horizontal lines. A metal band (p) that shines like gold, whose cross section is flat on one side and flat-roof shaped on the other, has two rows of triangles filled with notches, the base of the triangles runs along the outer edge and the apex touches the middle. One iron band (q) with its flat D - shaped cross section is reminiscent in a remarkable way of the "prehistoric triangular pattern" with its regular cross-hatching. The last of the arm rings (r) pictured here has an irregular combination of notches along the edge, long grooves and checked triangular fields.

Arm rings with hooks and eyes are occasionally made of spiral brass or iron wires wound around a wire axle.

There is no native designation for finger rings. Women sometimes wear as many as 15 on the third, fourth, and fifth fingers of both hands. [Picture. Finger rings of copper, brass and iron. 9/10 natural size].

Earrings, !gamti, are popular with both sexes. The children's ear lobes are pierced by their mothers between the third and fourth years. The ear lobe is first kneaded between the fingers for some time and then pierced with a needle bent into a curved shape. The bleeding is stopped with hot ashes from the hearth fire. When the ears are 301
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completely healed after several days, the needle is removed and re- 301
placed by an earring. There were many complaints about painful 304 ●
swelling of the ear lobes after being pierced. [Picture. Iron earrings.
9/10 natural size.]

Necklaces of rosin beads are one bit of jewelry which holds its own 301
against all imported bright glass kinds, even though difficult to make 306
and unassuming in appearance. [252] The yellow rosin of an Othonna [824]
species (called gū/s) is rubbed with the cold coals of the hearth fire.
This mixture (a powder) is warmed with a burning piece of wood and
kneaded with the other hand at the same time. The warm mass is
rolled into sausages with the flat of the hand on a smooth surface.
Little pieces are taken from these sausage rolls and formed into pills
over the fire. The pills are put on slivers of wood (so that the wood
goes through them) and after hardening, strung on sinew, often alter-
nating regularly with bright stones or glass beads. The bead necklaces 301
(called the same as the plant from which they are fashioned) are often
combined to a thick bundle of chains, *//ga-∫mi, which has good trading
value among Hottentots. A chain which will wind ten times loosely [435]
around the neck and reach down to the breast has the value of a nanny
goat. [Picture. Necklaces. Top and bottom: made of rosin. In
the middle: made of ostrich eggshells.]

Imported glass beads are popular. The large-beaded necklaces 301
are differentiated by the word !a-∫is from the small-beaded ones 434
*ga-rab. Ankle rings, *!go-ro!kū-ib, consisting of thickset rows of
little glass beads, are still occasionally worn under the skin shoes.

[253]

Capitulum III

The Hottentot's Mode of Living

Great Namaland, a typical dry area of South Africa, has such 221
scanty growth in its limited area that it cannot provide the animal 137
world with sufficient food and water. The characteristic animals of 136
the South African grassy plains, at the same time its most valuable
wildlife, the antelopes, must roam over extensive areas just to get
a meager living. Like the predatory animals, the hunters follow these 221
herds; wherever the native has exchanged this unsettled way of life, 233
which one day leaves him in need, the next day with a surplus, for the
regulated life of a herdsman, he finds himself forced more than ever
to wander, the more numerous his cattle (/go-an) become. [Picture.
South African ox wagon.]

a little and hands the pipe to the woman whose love he wishes to obtain. 832

In spite of their lack of morals, rape is considered a severe crime. One would scarcely need to mention this if one did not occasionally find 837 an opposite notion among the whites in the country. There was one incorrigible Hottentot who crept into huts at night to rape women that were sleeping alone and he had one testicle cut off (according to the account of an old Hottentot), with the threat of losing the other if he should offend again. The man who performed this half castration died shortly afterwards and the Hottentots of the kraal believed that to be a warning that their methods were not above criticism and they never did it again. Such cases 834 may have perhaps given rise to the idea that one-sided castration is a Hottentot custom. 837

Abortions are nothing unusual. A hot infusion of the urine of a rock-rabbit (see Analysis in the Appendix), drunk (when necessary) for several consecutive days, is considered an effective method of inducing an abortion. They call the procedure itself "i//nāḡ", i.e. "to drink and to fall."

In order to complete the dreadful picture, the oaths that have a sexual content which one hears frequently should be mentioned. First it should be emphasized that even in cases of the freest sexual traffic (professional prostitution excepted), the feeling of shame has not completely vanished. The deed is free, glances and words wound. Therefore curses which insult the feelings of modesty, such as the frequent "gāixāba", "you with the big penis" are considered a matter of provocation even by the least prudish person. The ugliness of the image increases further the insult: "!ara xāba ūts", "you, with a penis like the swelling around the genitals of a baboon." "!a-ras is the brilliant reddish, naked, outcropping of skin around the genitals of the female baboon which periodically swells up considerably. 578

Worst of all are the curses which not only wound one's modesty but also one's sense of piety, since they are aimed at the person and at his mother or his sister. "!ha!-nūisōats", "you (-ts) son (ōab) of the genitals (nūis, vulva), as horrible as the dirty scum on the milk calabash." "!ha!s The curse sa lḡasa xāē "go sleep with your sister," will make even the most phlegmatic Hottentot furious.

[321] The insult "xḡuits go hā o" "oh, you have become rigid" (ḡui, to have an erection) is intended to make a person look ridiculous.

The conditions in the relations of the sexes document the rapid degeneration of the social life of the Hottentots.

2: Schapera E-4, 5 (no date) 1930

FX13 Hottentot

Bushman FX10

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AUM BUDIMAN

Showing infection run between eyebrows

L. Fourie

[facing p. iii]

BODILY MUTILATIONS

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given to boys at their puberty ceremonies; other cuts are made to ensure good luck in hunting, while still others are the marks of successful hunters. These special cuts will all be discussed below in more detail.

According to Dornan the Hiechware of the Eastern Kalahari practise circumcision of boys and what appears to be a form of cliterodectomy in girls, both in connection with puberty ceremonies. These mutilations he regards as common to most Bushmen and as being truly Bushman in origin, even going so far as to advance the opinion that the neighbouring Bantu who also practise them have taken them over from the Bushmen.¹ This view cannot be upheld. Actually none of the other Bushmen known to us have either form of mutilation, so that these practices can by no means be regarded as common elements of Bushman culture. It is far more probable that the Hiechware have adopted them from the BeChwana, to whose influence they have long been exposed, just as they have adopted from them other elements of Bantu culture, both in technology and in religion.

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881*Hottentots*

Circumcision, as in the case of the Bushmen, was altogether unknown to the Hottentots. Kolb and several other early writers on the Cape Hottentots, however, state that at or before puberty the left testicle of every boy was excised.² It is difficult to decide how much truth there is in this statement, although Kolb gives a minute description of the rite and claims to have repeatedly made a personal examination of the victims themselves. Later writers all emphatically deny the existence of this practice, especially Fritsch, perhaps the most careful observer of the bodily characters of the Cape Hottentots. He maintains that Kolb may have been deceived by the well-known fact that in both Hottentots and Bushmen the scrotum is often drawn up close to and just under the root of the penis, and appears to contain only one testicle, the other not having descended into the scrotal sac.³ Certainly in more recent times the custom of excision, if it ever did exist (and one is inclined to believe that the older writers may be trusted in this respect), has completely disappeared; and it has never

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¹ *Pygmies and Bushmen of the Kalahari*, 158-60.

² Kolb, *op. cit.*, 55 seq.; Ten Rhyn, "Account of the Cape of Good Hope," 842; Wilke, "Beicht des Hieser Joachim van Plettenberg," 98-9; other references summarized by Walk, "Initiationsceremonien ... der südafrikanischen Stämme," 821 seq.

³ Fritsch, *op. cit.*, 333-4.

PHYSICAL CHARACTERS

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[845] been reported of the Naman. The motive assigned by Kolb to the custom was the fear of the women that if they were to have intercourse with a man who had not had this operation performed upon him they would bear twins. Most other writers state that its purpose was to increase the swiftness of the man in running!

Finger mutilation, already noticed in the Bushmen, was also common to all the Hottentots, especially among women.¹ It consisted of the removal of one or two joints of the little finger, and sometimes of the first joint of the next finger as well. The reason for this custom is doubtful. It has variously been looked upon as a sign of mourning, or, especially in the case of children, as designed to be magically protective. Kolb, Wikar, and other early writers state that it was confined to those women who had married more than once, a fresh joint being cut off before every fresh marriage. There is ample evidence, however, to show that it was also practised on children, even on small babies. The data available are not sufficient to enable us to determine the underlying motive with accuracy. The corresponding custom among the Bushmen, as we have seen, seems to be practised mainly as a protective rite on infants whose immediate predecessors have died, and this may also have been the meaning in some cases of the Hottentot custom, although it is probable that the motive differed in various tribes.

Scarification seems also to have been employed among the Cape Hottentots, and still is among the Naman, in connection with a large variety of ceremonies—boys' puberty rites, hunting rites, remarriage, healing of disease, etc.² It consists in a number of small cuts made by the officiating person on the chest of the individual concerned, and the wounds are rubbed with ashes, producing slight permanent scars. The different occasions on which it is practised will be discussed more fully below. The perforation of the nasal septum and of the lobe of the ear for the reception of ornaments is also found, the latter especially being very common.

¹ The relevant literature is summarized by Walk, *op. cit.*, 884 sq.

² Walk, *op. cit.*, 884; cf. also Olpp, "Aus dem Sagenschatz der Nama-Khoi-Khoi," 42-4; Wikar, *op. cit.*, 93-4; (Mrs.) A. W. Hoernlé, "The Conception of Inau among the Hottentots," 67-9 *et passim*.

† [i.e., excision of the left testicle. — Analyst]

266 SOCIAL HABITS AND CUSTOMS

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[191] others, however, said that the child became a *gebo aob* (seer).¹ Mis-
shapen or deformed children, on the other hand, especially girls,
845 were, according to some writers on the Cape Hottentots, buried alive
847 in the hole of some animal or exposed, lest they should bring ill
862 luck on the community; while the death of the mother in childbed
777 usually also meant the burial with her of her living baby, unless some
other woman could be found to suckle it.²

Twin births among the Naman are to-day regarded as unlucky,
but the children are not killed, nor are there any special ceremonies
connected with them. Often the mother cannot rear them both, when
one of the mothers-in-law or a sister helps her.³ There is evidence
enough in the literature relating to the Cape Hottentots, however,
to show the former existence in this division of special usages con-
nected with twins. Graevenbroeck remarks simply that if a woman
bears twins, one of them, especially if a girl, is either exposed as a
prey to wild animals, or on a bush, or even buried alive, the reason
for this custom being the inability of the mother to rear them both.⁴
Kolb, on the other hand, gives a detailed description of the manner
in which twin births were greeted.⁵ If the children are boys, he says,
the parents observe an *andersmachen* or feast by killing two fat oxen
for the entertainment of the whole kraal, who all rejoice at the birth
as a great blessing. But if they are girls there is little or no rejoicing,
and only a couple of sheep at the most are slaughtered. Often enough,
in such a case, the parents will refuse to rear both children, and pleading
either poverty or the scarcity of the mother's milk, will do away with
the worse featured of the two by burying her alive or exposing her on
the bough of a tree or among the bushes. Similarly, if the twins are
of opposite sexes, the girl will be exposed or buried alive, while great
rejoicings are made for the boy.

845 In this connection it may be recalled that the motive assigned by
304 Kolb to the custom of excising one testicle is the fear of the women
that if they were to have intercourse with a man who had not had this
operation performed upon him they would bear twins. There is
nothing in Kolb's account, however, to show that the father of twins
has to undergo any special treatment at the birth, as one might expect

¹ "Social Value of Water," 520; cf. Schultze, *Namaland und Kalahari*, 220.

² Graevenbroeck, op. cit., 365; Fritsch, *Eingeborenen Süd-Afrika's*, 334; Sparman, *Voyage to the Cape*, i, 359.

³ Schultze, op. cit., 223; private information from Mrs. Hoernlé.

⁴ Op. cit., 365.

⁵ Op. cit., 66-8; cf. Fritsch, loc. cit.; Ten Rhyne, "Account of the Cape of Good Hope," 842; Thunberg, *Travels in Europe, Asia, and Africa*, ii, 195.

BIRTH

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if his explanation of the excision were correct. Most other writers, 845
as we have already mentioned, state that the operation was performed 304
in order to increase the swiftness of the man in running.¹

Names

There is no record of any special naming ceremony among the 553
Hottentots, apart from Graevenbroeck's statement that at the feast
marking the end of the mother's seclusion her husband publicly
asks her what name she has conferred upon the child. In general he
agrees with her, while all the other people present, as Graevenbroeck
naïvely puts it, praise her ingenuity, greet the child by its name, and
then, after wishing both it and the parents good luck, celebrate the
feast.² Kolb says the child's name is decided by the mother immediately
after the birth, unless she is too weak to do so, when the child is named
by its father. The names chosen, he adds, are those of cattle, sheep, 551
and goats.³

We have already noted, however, that among the Naman, and
probably this applies to all the other Hottentots as well, all sons take
the name of their mother, and all daughters the name of their father,
as their chief or "great" name, *gei khoi /ons*. If the father's name,
e.g., is *gomarib*, and that of the mother *//khunibes* (*-b* and *-s* are the
masculine and feminine sex-endings respectively), a son will be called
//khunibeb and a daughter *gomaris*. To this name the son, when he is
grown, adds another—the "great name" of his father, modified by
infixing the syllable *ma* before the final gender suffix. His name now
will be, in the example given, *//khunibeb-gomarimab*. The use of this
additional name is less customary with women; but if found follows
the same principle; hence *gomaris-//khunibemas*.

As a result of this system of naming, all own brothers will have
the same name, and all own sisters will have the same name. The
difficulty this involves is evaded, as we have seen, by the use of special
adjectives indicating the relative order of birth. The eldest son, e.g.,
will be called *//khunibeb geib*, the second son *//khunibeb /nagamab*,
the youngest *//khunibeb /karib*, and so on, and similarly in the case of
the daughters. Additional distinctions are made by means of nick-
names, of which there is a great variety. Some refer to physical
characteristics, others reflect some historical circumstance connected

¹ Kolb, *op. cit.*, 58; cf. Ten Rhyne, *loc. cit.*; Wikar, *op. cit.*, 98-9.

² *Op. cit.*, 2.

³ *Op. cit.*, 68-9.

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881 "You may not light and smoke your pipe in the camp of strangers
 784 or with people whom you do not really know. You may not sit
 577 together at a fire and smoke with people, if you know that they have
 stolen cattle and cooked the meat on that fire. You may not eat
 the meat of the hare or the jackal, or light your pipe at a fire on which
 jackal meat has been cooked. Only in case of utmost necessity
 may you eat zebra or dassie meat. You may also not eat the flesh
 of those animals which do not chew the cud and have not cloven
 hooves. You must not catch a goat by the leg and steal its milk.
 You may not touch a carcass. You must not murder, steal, or lie,
 fornicate or commit adultery. You must respect age. Otherwise
 you will become ill." It is probable that in formulating these rules
 of observance Olpp was to some extent influenced by Old Testament
 ideas, as in the reference to animals which do not chew the cud, etc.
 There is no other mention of such a food taboo among the Naman.
 At the same time there is no doubt that the instruction of the initiate
 included rules of this nature, and Hahn corroborates some at least of
 those mentioned by Olpp by his statement that boys when they
 became of age were told not to lie or steal, and not to ill-treat the
 other sex or commit rape.¹

881 These precepts are impressed upon the boy every day over a
 [262] period of one or two months. During the whole of this time the
 boy is allowed to drink only cow's milk, of which he must consume
 great quantities daily; should he taste any other food, all that is
 past of the ceremony must be repeated. At the end of the seclusion
 another animal is slaughtered and its meat eaten by the boy and his
 teacher. All the meat left over from this meal must be burned,
 [304] together with the bones, horns, and claws. Then the old man makes
 several horizontal cuts, 4-6 cm. long, on the breast of the boy, and
 rubs ashes into the wounds, so that a permanent blue scar is produced.²
 This operation over, the boy is taken by his teacher, accompanied by
 another of the old men as witness, to the river or waterhole. Here
 the boy kneels down and touches the water with his mouth, and then
 the old man hits the water with a stick, so that it splashes up in the
 face of the boy. The object of this rite, according to Olpp, is to
 frighten and splash away "the evil heart of the boy"; but there

¹ Op. cit., 18.

² Campbell (loc. cit.) states, however, that this scarification is made at the beginning of the seclusion, which lasts for eight days. From Mrs. Hoernle's general analysis of the Nama transition rites this would seem to be the more correct view, and the period of seclusion probably lasts only until the wounds have healed. It is almost certain that Olpp has confused the order of the rites.

HUNTING AND FISHING

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and on this he broke the leg of the sheep. The animal was then slaughtered, the spears heaped up against a bush, and the entrails of the sheep hung over all their points. Next the young man lay down on his back. A stripe was drawn over his stomach from the navel to the breast-bone, and along it from thirty to forty small cuts were made close together in a row, the blood flowing freely. "If the knife is blunt," adds Wikar realistically, "they must cut two or three times on the same spot, then indeed he makes a wry face, but this doesn't help." Once through this operation the young man was a full-fledged hunter; "he had merited his laurels," as Wikar puts it, and was allowed by way of token to twist the sinews of the rhinoceros through beads and shells which he then wore as a bracelet on his arm. The slaughtered sheep was now completely eaten, skin and all, but the bones and other inedible parts were burned or buried, to keep the dogs or children from getting at them. With this meal the ceremony was over. From now on the initiate might "eat with" on all similar occasions.

This ceremony, Wikar continues, is performed in the same way whenever an elephant, hippopotamus, or buffalo is killed. It is a fixed rule among the Naman that when they go out hunting the man who first touches the animal with his spear, if only to scratch it, is regarded as the "master killer", even although another man may deal the actual death thrust. He can then go through the ceremony himself, or must hand over the privilege to one of his friends. In another context Wikar states that the ceremony is held only when a man has killed a beast of prey or other noxious animal, such as the rhinoceros, hippopotamus, buffalo, or snake, and also the baboon, which is held to be the prototype of man ("dat is de oude tijden zijn mens by haar"). It does not take place on the killing of a giraffe, "wild horse" ("wilde peerde", ? wildebeest), hartebeest, etc., since these animals are not very harmful or dangerous, and it is therefore no great merit to slay them.¹

Campbell describes the same ceremony rather curtly: "When a man, for the first time, kills an elephant, sea-cow, or rhinoceros, particular honour is attached to him, which is expressed by insignia similar to those in Europe, only made of different materials. They compose rings of the entrails of the slain animal, which they put on his arms, and these he constantly wears."²

¹ Op. cit., 94.² *Travels in S. Africa* 430-1.

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726 Let the enemy sleep, and lead him on the wrong track, that he may not
 789 follow us until we have safely escaped." Schultze mentions another
 practice, which almost seems to be a fragment of what may have been
 a developed ceremonial performed preparatory to a warlike expedition.
 To steel himself to his bloody work, he says, any man who has not
 yet killed an enemy must drink the blood of a slaughtered animal
 before going out against the foe.¹

726 Omens enter very largely into the life of the warrior. Sudden
 787 ringing of the ears or the flying of an insect into one's mouth is a
 sign of misfortune. A halo round the moon signifies that somewhere

[821] a decisive battle has been fought and the cattle of the vanquished
 driven off.² The eclipse of the moon is always considered a bad omen.

Hunting parties or an expedition of war will certainly return home.
 //Gaunabi ge dahe ha, they say, "we are overpowered by //Gauna";
 and they commence to cry aloud, *torob ni ha*, //o ge ni, "war is
 approaching, we are going to die."³ Dreams are usually regarded
 as of great import, and the faculty of seeing in them the future or
 events taking place at a great distance has driven many Hottentot
 [643] leaders into taking a decisive step. Hendrik Witbooi, perhaps the
 greatest of the Nama warrior chiefs, is said to have first received the
 idea of making himself the dominant native chief in South-West Africa,
 an idea which he strenuously strove to convert into reality, through a
 vision in which he saw all the Hottentot tribes united into one nation
 under his leadership, fighting against and annihilating the OvaHerero.⁴

727 One other practice is mentioned by Hahn, which hints at something
 554 similar to the rites formerly observed in connection with big game
 hunting, but of which there is unfortunately no further information.

"Bravery was highly admired," he says, "and girls used to meet the
 victorious heroes who returned to the kraals laden with booty,
 singing their praise. Such heroes had then to undergo a ceremony.

• [304] The priest or /gaiaob cut certain marks on the chest of the brave man
 with a flint (*sic*) stone, and he received then on such an occasion a
 cognomen as *Xama-gamteb*, Lion-killer, //Otsātamab, The One who
 cannot die, *Aogu-//ōb*, Destroyer of heroes, etc." Names of places
 and rivers up to this day, he adds, tell us of battles once fought, such
 as !Khami and !Khamis, Battlefield; !Kho-//oa-tes, "You cannot
 catch me"; !Khotoas, the one last caught; !Kxixas, peace; and
 !Huritamas, "I am not afraid."⁵

¹ Hahn, *Tsuni-//Goam*, 90, 82; Schultze, op. cit., 339.

² Schultze, loc. cit.

³ Hahn, op. cit., 89. ⁴ Schultze, loc. cit.; Krefi, "The Diary of Hendrik Witbooi," 52.

⁵ Op. cit., 23-4.

RELIGION AND MAGIC

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[304] If it is a woman who has died, the treatment of the widower is much the same, save for a few additional details. After he has been cleansed, two cuts are made on his forehead, and the juice of a certain astringent plant, *//ubus*, is rubbed in. The hair is also cut from the back of his head. In the old days the cutting in both cases was done with a sharp piece of quartz. Before he has been finally cleansed in this way the widower must not leave the hut. After the hut has also been cleaned by the removal of the fire, etc., some tamarisk and acacia branches are soaked in water over night. Next morning the widower and his attendant go out among the cattle and sheep, and sprinkle them with this water, just as in the re-marriage ceremonies. With this act the immediate mourning rites come to an end. There is no mention of any subsequent rites, or of any further mourning ceremonies.

BELIEFS CONCERNING THE DEAD

775 The Hottentot beliefs concerning the fate of the dead have not been investigated in sufficient detail; and concrete information on the subject is contained only in a few fragmentary, but nevertheless important, observations. These leave untouched many problems which arise, and the following description cannot, therefore, be regarded as fully adequate. But it seems safe to say, in the light of the available information, that the Hottentots have no definite conception of an after-world or special land of the dead, nor is there any established theory of reincarnation. Olpp in a short sentence expresses concisely what appears to be the general Hottentot doctrine: "They believe that the soul of a dead person goes with him into the grave, from which it has the faculty of emerging at will as a ghost, in either luminous or terrifying form."¹

775 This statement can be amplified somewhat. The ghosts of the dead are known to the Naman by several names—most commonly as 192 */hei /nun*, "fawn feet"; sometimes as */hei khoïn*, "fawn-coloured people," or *sobo khoïn*, "people of the shadow"; and also as *//gaunagu*.² This last term is of special importance. It is the masculine plural form of *//Gaunab*, and *//Gaunab* is one of the outstanding figures in Hottentot religion and myth, just as he is in the religion of the Northern Bushmen. The term *//gaunab* itself may be used in the singular for "ghost", as appears from a saying noted by

¹ *Angra Pequena*, 29.

² Hahn, *Tsuni-//Goam*, 85, 143; Hoernlé, "Social Value of Water among the Nama," 317, 319.

759 the nature of the complaint. But there is nowhere any full statement as to who all the persons are who may respectively act in this way. The only mention of professional healers, apart from the "herbalists" referred to by Laidler, is Kolb's statement that in every Cape Hottentot kraal there was a man chosen by the old men of the kraal to act as physician and surgeon, because of his knowledge of herbs and surgical and medical treatment. His office was not hereditary. On his death the old men selected another man with similar qualifications; and if no one suitable could be found in their own kraal, they fetched him in from another. In the meantime such of the old women as had a knowledge of herbs and could make the surgical cuts undertook the treatment of the sick.¹ How far this statement can be regarded as accurate in all its details is difficult to say. The whole social aspect of medicine among the Hottentots has been somewhat ignored, and it is not always possible to reconcile the different statements as to the practitioners employed. Nor, except in the case of the *top* diseases, can we ascertain clearly how far the practitioners profess or are believed to cure all diseases, or whether they specialize on particular cases. And, apart from the account given by Mrs. Hoernlé, there is no full description of the ceremonies attaching to the cure or attempted cures.

757 On the actual methods of treatment adopted we have more adequate information, thanks mainly to the detailed descriptions given by Schultze and Laidler, as well as the older writers such as Graevenbroeck and Kolb.² Massage, as we have just seen, is widely used for diffuse pains attributed to the wanderings of the internal organs, the object being to restore each organ to its proper place. We have also [842] previously noted its use in connection with pregnancy, and, according [841] to Laidler, unfruitful women or those behind their time with menstruation are likewise massaged on the abdomen, in the former case with a downward, in the latter with a rolling movement.

752 The knowledge of surgery is limited.³ Dislocations are reduced by rubbing the joint briskly with fat and then moving the limb up and down vigorously. A broken limb is first wrapped in skin, care being taken to allow free circulation of the blood; then narrow splints of wood are tied round it to form a sort of sheath, and left until the 752 bone is firm again. Amputation of the finger joint, a common practice 304 in the past, was cleverly performed with the aid of a ligature. Kolb

¹ Op. cit., 44-5.

² Schultze, op. cit., 211-14; 233-6; Laidler, op. cit., 424-36; Graevenbroeck, op. cit., 19 ff.; Kolb, op. cit., 148-55; cf. also Nolte, op. cit., 630-1.

³ Kolb, op. cit., 149-53; Schultze, op. cit., 211-14; Laidler, op. cit., 436-7.

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states that the head of the joint was tied up with sinew, and cut through below, the sticky juice of certain leaves and other herbs then being applied to the raw surface. 752 304 ●

For relatively localized pains the universal remedy is bleeding, either by venesection with bandaging or by cupping. In the former case, as described by Kolb, a thong is tied round the limb and the vein cut open below it. When enough blood has been drawn off, the incision is closed with mutton fat and the leaf of some herb placed over it. Cupping, apart from its use in the /*nau* ceremonies and diseases, is specially employed for stiffness and pains in the limbs, in order to hinder their swelling, for colics and pains in the stomach, and also, according to Laidler, for the relief of madness and epilepsy. The cupping horn is a carefully-prepared tip of calf or goat horn open at both ends, with the broader end carefully bevelled from within outwards. The smaller end is closed with a ball of soft worked resin, which is pierced by a long thorn. The horn is first applied dry, i.e. over the unscarified surface of the skin, to produce insensibility. The numbed part is then scarified, the horn pressed tightly over the bleeding cut, and the operator sucks hard. When suction is well established, he bites the resin and so closes the aperture in it. The horn is then left in place until the required amount of blood has been withdrawn. 757

Cures and antidotes for the bites and stings of the multitudinous snakes, spiders, and scorpions found in the country naturally play a large part in Hottentot medicine.¹ An "infallible" antidote for snake bite is the dried body of the lizard *Scelates capense* Gthr. Small deep cuts are made slightly above and below the bite, and cupped for about half an hour. Then a tiny fragment of the lizard's body is pressed into each cut and rubbed in with wood ashes. The bite itself is only washed with water. Snake poison itself may also be used as an antidote, a small dose of prepared venom diluted in water being swallowed. Sometimes the "doctor" makes incisions over the bite, then places a piece of venom in his mouth and proceeds to suck the wound. Vegetable poultices are sometimes applied, or the crushed head of the snake may be used in the same way in case of snake bite, while similarly powdered spider or tarantula is used as a poultice over their bites. In the case of scorpion sting, the particular animal if possible is captured, its tail and nippers pulled off, and the body ground and applied as a paste. The patient at the same time is given 752 278

¹ Schultze, op. cit., 224-5; Laidler, op. cit., 438-40.

Remarriage ceremonies. So far as I could discover there are no Inau ceremonies 587 connected with the marriage of two people who marry for the first time. But should a widower marry a young woman, or a widow a young man, or even a widow a widower, great precautions are necessary, and the full influence of Inau can be seen at work.

Should a widower be marrying a young girl, a special animal, if possible a sheep, otherwise a goat, is killed for the remarriage feast.²⁰ This is a special ceremony following upon the regular marriage feast.²¹ The bride and bridegroom enter the new hut which has been built for them, seat themselves on a skin on the floor and await proceedings. The fire has become Inau now, and the two people themselves are Inau, and in an extremely precarious condition. Great harm might easily come to them, so that the people of their clan Ikaresin for them, and see to it that no one dangerous enters the hut. Still less would any one who had not undergone the ceremony himself dare to intrude there.

The special animal which has been slaughtered is brought into the hut and skinned there. No portion of it must leave the hut. A deep hole is made near the fire and into this the contents of the stomach and the small intestines²² are thrown. The hole is then filled up and must not be interfered with. Any blood that may be spilled during the skinning, must also drop into the hole. Meantime the old woman²³ who is to do the operation on the couple is in attendance, and must herself be a widow who has been remarried and is now long past childbearing. Further she must not be a relative of the couple. The skin of the animal is given to this old woman for her own use; no one else would dare to use it. Once skinned, the animal is cut up in such a way as to leave the pelvic bones intact, as they are to be made use of later. Every scrap of the animal is then cooked, the heart, liver, and other internal organs together with the blood in one pot, the flesh in one or more other pots. While the meat is cooking the actual ceremony takes place. The old woman takes a knife²⁴ and cuts both husband and wife first in front, [304] two large gashes in the groin, one on each side, and afterwards behind, two gashes in the sacral region. With a small horn blood is cupped from these cuts, mixed together, and some of the blood of the slaughtered animal is added. Next the old woman scrapes some dirt from her arm and mixes it in with the blood. Finally the mixture is rubbed into all the cuts and the two people are bumped together so that their blood mingles.²⁵ They are then considered as duly initiated into the ranks of the twice wed.

²⁰ /Gáto /áhla /áá.

²¹ /Gáto /áá.

²² /Hérb, "intestinal contents".

²³ The ceremony may be performed equally well by an old man.

²⁴ Formerly it was always a sharp piece of quartz, //gáwá, which was used on this and similar occasions.

²⁵ /Ás /áa, lit. "to throw the blood".

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sheepskin, almost in the same manner as the Friesland or Molquerer women wear a broad linen cap or clout, loosely tied with a wide band. In other details of clothing they cannot be distinguished from the men. Their shoes also are made in the same way and of the same material as those of the men.

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ORNAMENTATION.

Just as their clothing is sordid and mean, so too their bodily adornment and decoration is slovenly in style rather than tidy. The men have their hair decorated with small copper plates, doits, small white horns and big coral beads. From some spots they shave it off altogether, leaving patches here and there, just like spaniels are shaven here at home. They pluck out all the hair from the chin, and paint or smear the face to make themselves black, which is held to be a great decoration amongst them. So, too, they smear their bodies and faces with grease and fat, so that altogether they are beastly, savage, coarse and dirty in habit, and consequently look as if they never wash. The Beachrangers, or Hottentots living along the shore of the Cape, are accustomed to come to the ships of the Dutch, when they make at once for the cook's kettle, to smear and streak themselves with the grease and soot upon it. Even the chiefs deem it a decoration to be done up all over like this. Some have for decoration chipped their own skins with notches and cuts,⁶⁶⁾ into which they put some fat or grease, with the result that they come to stink excessively, giving out such a fearfully strong odour that you are aware of their approach a hundred yards away.

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Men and women with many cattle smear the outer sides of their cloaks and caps soft with fat. This is a sign of wealth; for no common Hottentot, poor in cattle, is ever seen with a greasy cloak, wearing his instead dry and unsmear. Thus the Goringhaikonas or Watermen, none of whom have any cattle and who are consequently very poor, all wear dry, unsmear cloaks; except for their chief Choro,⁶⁷⁾ who, like his brother, has greasy skins

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⁶⁶⁾ Scarification seems to have been employed amongst the Cape Hottentots, and still is among the Naman, not for decoration but in connexion with many different ceremonies, such as the boys' puberty rites, hunting rites, remarriage, etc. The person officiating makes a number of small cuts on the body of the individual concerned, and the wounds are rubbed with ashes, producing alight permanent scars (Schapera, *op. cit.*, 72).

⁶⁷⁾ *Sic.* Choro was the chief of the Gorachouquas, not of the Goringhaikonas.

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Very little jealousy is found amongst the married people, even although a man sometimes takes himself to the wrong bed at night. The transgressor, if this comes to light, is then punished severely at the command of the chief. 593
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DEATH.

The Kaffirs or Hottentots are very longlived, for most of them, both men and women, reach the ages of eighty, ninety, one hundred, one hundred and ten, one hundred and twenty years and even more⁷⁵). 145

Dead Hottentots are placed in a sitting position and stark naked⁷⁷) into a deep pit, which is then filled in with earth. On top of this is piled a great heap of stones, so that the corpse may not be dug out of the grave by wild beasts and devoured. 764

When someone has died, even if it was only a child three months old, and the corpse has been interred, all the relations up to the third degree must, according to old usage, have the little finger of the left hand chopped off to be laid in the grave with the dead person⁷⁸). If the deceased had during her lifetime possessed many cattle which she bequeathed to some relative such as a sister or daughter, the latter (for this applies only to women) must remove a joint from the little finger of each hand before she may take over the cattle in the absence of a last testament; for a sick person may not give away the slightest thing on his deathbed except to those who would lawfully inherit it. 765
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They are loath to see anybody die, and whenever someone falls ill they accordingly fetch a healer. The latter, apart from a sharp double-bladed little knife and a long bit of iron with a small knob at the end, has absolutely no equipment, not even the least bit of ointment. He comes to the patient, whom he bleeds in the back with his knife; he then applies the glowing bit of iron to the patient's 757

⁷⁷) This statement is contradicted by most other writers on the burial customs of the Hottentots. As a rule the dead person was wrapped and tied up in the kaross he wore during life, and then buried (Schapera, *op cit.*, 360 ff.)

⁷⁸) The practice of finger mutilation by the Hottentots is confirmed by many later writers, but not in all the details mentioned by Dapper. It appears from the available information to have been observed (a) by women who had lost their husbands, and were wishing to remarry, (b) on children whose immediate predecessors had died young, and whose mothers then performed the operation on them as a protective rite against a similar fate (Schapera, *op cit.*, 72). [587]
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All the Hottentots whom I at least have seen have slender and finely-knit bodies, matching the small musculature of their limbs; their noses, as with most African and Asiatic peoples, are snub, their foreheads low; they are thick-lipped, and have curly woolly hair, shaved into various patterns; they go naked except for a light covering of skins on the chest and belly. [291]

The women may be distinguished from the men by their ugliness. And they have this peculiarity to distinguish them from other races, that most of them have dactyliform appendages, always two in number, hanging down from their pudenda. These are enlargements of the *Nymphae*¹⁶⁾, just as occasionally in our own countrywomen an elongation of the clitoris is observed. If one should happen to enter a hut full of women — the huts they call *kraals* in their idiom¹⁷⁾ — then, with much gesticulation, and raising their leathern aprons, they offer these appendages to the view. A surgeon of my acquaintance lately dissected a Hottentot woman who had been strangled¹⁸⁾. He observed these finger-shaped prolongations of the *Nymphae* falling down from the private parts, two nipples in one breast, and various stones in the pancreas. What is more, the Governor, whose word can be absolutely relied upon, added the following: "I too owned a remarkable stone. It was cut from the middle of a man's testicle, and, on account of its diamond-like brilliance I had it set in a ring. But I made a present of it to the King of the Negroes, a superstitious fellow, who displayed a profound belief in its power as an amulet." [142] [576] [142] [164]

The Hottentots have this in common with the Negro, Aethiopian, and other races, that, as the latter smear themselves with oil, they smear their bodies with animal fat, and especially their heads, sprinkling also on their heads the ash of burned herbs, which they call in the vernacular *bouchou*.¹⁹⁾ Wives perform this service for their husbands. 302

They cut the lobes of their ears across in a wide slit, and stretch the aperture by inserting a stick, or a tobacco-pipe, or, what is more usual with them, coral ear-rings. 301 304 ●

¹⁶⁾ On this woman, see below, p. 126, n. 26.

¹⁹⁾ Buchu was always ground, ie, powder, never burned.

CAP. XXI.

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De Magistratu.

Quilibet casularum viculus suum Praefectum, & ille plerumque superiorem, quos uno nomine Capitaneos vocant, agnoscunt. *Essequas*, tamen, sed soli, *Regem* habent. Juxta horum magnatum placita gubernantur omnia; ita ut subjecti nil magni suoapte praestare ausint, ad nutum Capitanei semper paratissimi. Migrandum cum est, a Praefectis monentur; inire matrimonium cum volunt, a Capitaneo libertatem petere coguntur, summa cum observatione dicto ejus obedientes.

CAP. XXII.

De Jure gentium.

Quamvis non Numinis neve pudoris vinculis adstricti sua se lege exsolvant, ¹⁾ sibi ipsis saepe sunt lex, ea quae fecere majores, caeco impulsu, consuetudine magistra, imitantes. Ita si gemellos pariat mater, masculum & femellam, hanc jure gentis occidunt in cunis. In eo fere tantum a *Scythis* dissimiles, quod hi in *Amazonum* regno mares interfecerint; dissimiles in eo priscis in *Africa* ²⁾ *Carthaginensibus*, qui vivos praesertim pueros, & innoxiam aetatem *Saturno* sacrificabant. Omnes vero quotquot nascuntur masculi alterutro castrantur statim a navitate testiculo; ne in frugifera terra, plures, quam alere possit, incolae recipiat; atque ut illi addunt, quo tanto velocius possint currere.

¹⁾ Roman, eod. cap.

²⁾ ut de *Scythis* Justin. (Bk. II, 4, 10: Si qui mares nascerentur, interficiebant. Bk. II, 2, 5: Iustitia gentis ingentis culta, non legibus. B.P.)

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⁴⁴⁾ Grevenbroek describes this custom somewhat more fully. See below, p. 181. A

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⁴⁵⁾ Many of the early writers on the Hottentots mention this practice, some saying that it was done in early childhood, others that it was a puberty rite, and still others that it was performed upon a youth before his marriage. Kolb actually gives a minute description of the rite and claims to have repeatedly made a personal examination of the victims themselves. Maxwell, more soberly, says: "Being inquisitive to know the truth of this I had the curiosity to search several of 'em (who will readily suffer you for a double stiver to do it), in two of which I could find but one testicle, they I suppose being married, as the rest who had two were not; which however shows the mistake of Nieuboff and others who assert that the Hottentots cut out one of the testicles of all their children

a [See 10: Grevenbroek, this File, Cat. 116 p. 181. - Analyst]

CHAP. XXI.

The Magistrate.

Every little collection of huts recognizes its own chief, and the chief generally recognizes a superior, and all are called by the one name Captain. The Essequas, but only they, have a king. The whole government rests on these Magistrates; the subjects venture on nothing of importance on their own initiative, but are always ready to obey the Captain's nod. When they are to move the word is given by the Chief. If they wish to enter upon matrimony, they must obtain the permission of the Chief, obeying his word with complete submission.

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CHAP. XXII.

The Law of Nations.

Although, being bound neither by the bonds of God nor of shame, they absolve themselves from law, yet they are often a law to themselves, imitating by blind impulse, under the teaching of dame custom, those things which their fathers before them did. Thus, if a mother bears twins, a male and a female, by the law of their race they kill the latter in the cradle⁴⁴). In this their only point of difference from the Scythians is that they, in the kingdom of the Amazons, killed the males; while they differ from the Carthaginians who early inhabited Africa, in that they sacrificed living boys for preference, and in their innocent childhood, to Saturn.

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All the males that are born are immediately at birth deprived of one testicle, so that their barren land may not receive more inhabitants than it can nourish, and, as they add by way of further explanation, so that they may be able to run the more quickly⁴⁵).

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as soon as they are born (according to Nieuhoff) or at the age of 9 or 10 years (according to others), and that forsooth to make them the more swift and nimble; but how that fancy should come into their heads I cannot tell." (V.R. Soc. 5, 51). Later writers all emphatically deny the existence of this practice, especially Fritsch, perhaps the most careful observer of the bodily characters of the Cape Hottentots. He maintains that Kolb (and also Maxwell) may have been deceived by the well-known fact that in both Hottentots and Bushmen the scrotum is often drawn up close to and just under the root of the penis, and appears to contain only one testicle, the other not having descended into the scrotal sac (*op. cit.*, 333-4). This observation may well account for the early statements that the Hottentots were monorchs.

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Uxoribus, quot habuere viros, tot digitorum articuli a primo minimi digiti incipiendo abscinduntur. Polygamiae, Muhammedorum more, indulgent. *) Industria gentis hujus ingeniis culta, non legibus. Sola vindicta illis est homicidii poena; ubi trucidati cujuscunque consanguinei percussorem persequuntur; neque quiescunt, nisi ultionem fecerint; repertumque itaque fustibus caedunt, telisve transverberant, occisum multis etiamnum ictibus ferientes. Caetera, sive adulterium, sive furtum, vitia non nisi talionis lege puniunt. Denique id sibi peculiare habent: si juvenis inter eos aegrotat, pinguem mactant bovem, futuri delicias convivii, atque, quae maxima opima sunt, exta cum omento aegrotantis collo appendunt, usquedum putrefacta decidunt, quae senex quisquam devorare debet. In successionibus haereditarium jus apud eos, praesertim apud Essequas, valet.

CAP. XXIII.

De Matrimonio.

Conjugium inire volentes suos parentes sollicitant, illi Praefectos, ut sibi integrum sit, ducere virginem; etsi nunquam, nisi bajulum, ad minimum unum, bovem, transportando cum suppellectili tugurio, unam alteramve lactariam vaccam, emulgendero lacti, ovesque decem vel duodecim, celebrandis sponsalibus repotilsve &c. possideant. Qui vero locupletiores, Turcarum ritu polygamiam exercent; atque iis si connubium non arriserit, nubtam

* I feel sure *industria* is a mistake for *iustitia*. Ten Rhyne in this sentence is simply transcribing Justin. See note *), p. 142. B.F.

304 46) This form of mutilation has already been discussed, see above, p. 63. A

628 47) Blood vengeance. || *Kharab*, for the death of a near relative was a sacred duty to the Hottentots, down till within fairly recent times. Killing in such a case was no crime, and neither the chief nor the council had the right to intervene and punish the avenger for his act (cf. discussion in Schapera, *op cit.*, 345-6).

755 48) The treatment of sick people is described more fully by Grevenbroek, see below, p. 243. A similar observation to that of Ten Rhyne was recorded in 1710 by Commissary Cnoll, who learned from some Hottentots, near the present Houw Hoek, that "in case of the very worst diseases, it is their custom to place

a [See 8: Dapper, this File, cat. 116, p. 63. - Analyst]

b [See 10: Grevenbroek, this File, cat. 116, p. 243. - A.]

Their wives have one finger joint, beginning from the first of the little finger, cut off for every man they have ³⁰⁴ ⁵⁹⁵. Like the Mohammedans the Hottentots indulge in polygamy. The justice of the people is administered according to their natural impulses, not regulated by law. The only punishment is that for homicide. In this event all the relatives of the dead man pursue the slayer; they do not rest till they have exacted vengeance. When they find the guilty man, they club him to death, or transfix him with spears, and continue to inflict blows upon him when already dead. Other offences, whether adultery or theft, they punish only by the *lex talionis* ⁶²⁸ ⁶⁸¹. Finally, they have this peculiar custom: if a young man among them falls ill, they slaughter a fat ox, which will shortly furnish a delicious feast; and round the neck of the invalid they hang the largest of the internal organs, together with the omentum, and leave them there till they fall off rotten, when they must be eaten by the old men ⁷⁵⁵. In the matter of succession the law of inheritance prevails among them, especially among the Essequas. ⁴²⁸

CHAP. XXIII.

Marriage.

When they wish to embark on marriage they approach their parents, who then approach the chief, so that they may have full permission to marry a maiden. But they never do this unless they possess at least one draught-ox, for removing the hut with its furniture, one or two milch cows, and ten or twelve sheep to celebrate the betrothal or the bringing home of the bride, etc. But those who are richer practise polygamy in the manner of the Turks; and ⁵⁸³ ⁵⁹⁵ ⁵⁸⁶

a sheep on the ground, and to cut from it from time to time, in the presence of the patient, a piece of meat, which is given to the healthy persons. This meat is placed on the fire for a short time and consumed half raw, while the patient is vigorously smeared all over with the warm fat, torn out of a living sheep. In addition, the entrails of the beast are hung round the patient's neck, the treatment they believe will effect a speedy cure" (V.R. Soc. 5, 85). This rite (of which Ten Rhyne's description is but fragmentary), was not restricted to young men, as his statement would seem to imply, but was performed on all very sick people. His remark about the old men having to eat the rotten entrails which fell away from the neck of the patient is a ridiculous fantasy. ⁷⁵⁵

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AN ACCOUNT OF THE HOTTENTOTS

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If any girl bears a child as the result of promiscuous intercourse, she becomes an object of contempt to all, and is bound to rear the babe, which has no father except the community. Nor does she readily find a suitor until the child by its own efforts is able to obtain food and clothing for itself; so averse are the men from taking on matrimonial burdens. When she does marry, she and the child pass into the power of the husband.²²⁾

When a girl becomes of marriageable age and ripe for a husband, a suitor from a neighbouring village, but never from the same one as his beloved — an excellent institution — purchases her from her parents at the lowest price for which he can get her. Through this old established custom it is secured that she is betrothed to a stranger and not to one of the same stock; the risk of incest is met, and the danger of illicit union within the tables of consanguinity avoided. The intention may also be that peace, harmony and concord, and the threads of friendly dealing may be drawn tighter by this sacred treaty, pledge of union, and matrimonial bond; that the marriage may be a link to bind them more closely to one another. When the bridegroom has then made payment in accordance with the terms agreed upon, and when arms, cattle and other things the natives value, have been presented to the father-in-law, then the father, or, if he be dead, the son of the deceased, or if he be dead, the male next of kin, gives the pledged and promised bride in marriage (more truly, in my opinion, in slavery) without dowry, without possessions, without preparations, equipped only with a few rags of clothing;²³⁾ the whole bride-price he keeps for himself, the bride marries into the family of the father (of the bridegroom), and as a token and gauge of her love and conjugal fidelity she cuts off a joint of the little finger of her left hand, and she resorts to a similar amputation as often as she passes to a new husband.²⁴⁾ Wherefore she does well to concern herself for her husband's health, should she have no taste to see her hands grow fingerless.

The "purchase" referred to is the payment of lobola cattle made by the bridegroom's family to the bride's people (see Soga, *op. cit.*, chap. 13).

²²⁾ This is a Hottentot custom. Amputation of the finger joints is also found occasionally among the AmaXhosa, but, according to Soga (*op. cit.*, 298-9), the custom takes its rise in children's ailments, and is due to the superstitious belief that if the first joint of the child's little finger (either hand) were not cut off, the child would waste away.

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Sometimes a young mother who has already lost three or four children, and is afraid of being left quite childless, resorts to the following practice to secure the life of a surviving child from the protecting deities. Through a hole in the roof of the hut she pours water fetched in a pitcher from the neighbouring spring or river down onto her little son as he lies naked on the ground; then sitting in the middle of the hut she holds her child close to her body and kisses him as if he had just been born;²¹⁾ next she cuts off a joint from the little finger of each hand as a sacrifice of propitiation, and buries them there in the earth; finally guests are received in a luxurious and abundant style, and enjoy themselves lavishly, with a priestly dancing master, according to their almost universal habit, leading the way in everything.

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The bridegroom, wishing to prove his burning and chaste passion for his beloved, gently pinches her left cheek with the thumb and forefinger of his right hand, and then kisses these two fingers. I observed a similar action, when a native child of three years of age begged a copper of me, and forthwith, jumping with joy, gave it to his mother; for she eagerly snatched the coin with her left hand, but with the first two fingers of her right hand she touched the left cheek of the little lad, then put the fingers to her lips and fondly kissed them in my presence.

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After the wedding²²⁾ a sheep or two, or, if the resources of the bridegroom will stand so great an expense, even an ox, is sacrificed by the hands of soothsayer, prophet or wizard; meantime the new bride is handed over to some ugly and experienced old crone, respected above the rest for learning and character, to be instructed in the ABC of love and the duties of maternity. From her she learns by what arts to allure her lord, to win upon her husband, and to soothe him down, and in what mysteries the marriage rites consist. Then within the shelter of the house she anoints the bride's feet with the gall of a slaughtered animal, placing the skin of the animal upon the roof under which these rites are performed. When this has been done, a priest, diviner, or flamen assumes the office of anointer and unseals the newly-wedded pair, now naked except for their privates, from the crown of the head to the soles of the feet with animal fat warmed and melted in the heat of the fire. Their garments are smeared in the same way. Then he sprinkles the skin of

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and from such other evidence as is available appears to be substantially correct. Cf. the discussion of Hottentot marriage ceremonies in Schapera, op. cit., 244 ff.

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A Judaica circumcissionem, non praeputii, sed graviolem cuticulae ad imum ventrem usque resectae, mutatos dices eos, qui abdita regionis inhabitant: et ab his eos qui nobis propinquos, didicisse sinistri coeli (honore dicto) excisionem: utrosque autem omnes ritus tam sacerdotales quam sacrificiales, meram antiquitatem redolentes, ab Israelitis, tot licet saeculorum intervallo obumbratos, traxisse, quis adeo lusciosus ut non videat?

Si quis nostrorum Barbarorum virilia sua popae ejusque secespitae, clunaculo, aut excisorio scalpello subicere abnuens, mavult genitalia numero et mensura juxta naturae legem integra sibi conservare, quam se doloribus excruciantum et quadantenus emasculandum praebere, hunc omnis diminutionis inimicum, per opprobrium arietem vocant, eumque ab omni societate hereditateque excludentes, tanquam fulguritum fugiunt: alij incisuram in scroto faciam particulam cutis testiculo dextro abscindunt, sucque loco repositum, et vulnere curato, sui juris ephebum faciunt.

Afri circa trigessimam secundam Australis Poli graduum inclinationem, et prope Lusitanis Natalem dictam, degentes, insigni pompa, et splendidiore oculiferio circumcissionis sacra celebrant: quippe in propatulo et patente campo, flaminiam plus mille passibus ab omni habitatione secretam, annum exstruunt, quo totius regionis praetextati circumcidendi confluunt, omnibusque rite praeparatis pontifex seu hariolus penis cuticulam sub Jove frigido juvenibus deglubit, eamque pube lanugineque tenuis abscindit, mox adipe plagam recutitis ungit, etque involucria cujusdam bulbi, a caepe tunicis non multum abludentibus, applicat, et dumtaxat percuratis hinc egredi, et tum demum cum parentibus, amicis, et puellabus loqui fas est, quorum cautio est, ne miseris excruciatibus cibis aut potus, ceteraque necessaria, per flaminem subministranda in trimestre desit: transactaque hac indictiva duplicatae quadragenariae stationis mora, quisque tripudians domum revertitur, adultus virorum numero accensetur, multoque amplexu et convivio, remotis mulieribus, exceptum, sui juris faciunt, excedentique jam ex ephebis, ad omnia uxorem ducere patiuntur.

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²²⁾ On the alleged semi-castration of the Hottentots, see above p. 142 n.

²³⁾ This paragraph is derived almost literally from the accounts of the "Stavenisse" crew (see Molesbergen, *op. cit.*, III 64-65, 94). It is a highly condensed but substantially accurate description of a custom still found among the AmaXhosa.

10: Grevenbroek F-5 (ca. 1694) 1933

FX13 Hottentot FX13

Cape Hottentot

South Ngani FX7

AN ACCOUNT OF THE HOTTENTOTS

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It must be supposed that it is from the Jews that the inhabitants of the remoter parts have learned the practice of circumcision³³ (although it is a more serious operation with the Africans, involving the cutting away not only of the prepuce but of the skin right up to the base of the abdomen. From the Jews also the natives near us must have acquired the practice of removing the left testicle, if you will excuse the mention of it³⁴). Indeed who is so blind as not to see that it is from the Israelites that both divisions of Hottentots have derived all their sacerdotal and sacrificial rites, which are redolent of the purest antiquity, though admittedly the lapse of so many centuries has obscured the connection.

Should any of our Hottentots refuse to subject his male members to the sacrificial blade or lancet or operating knife of the priest, preferring to preserve his genital organs perfect in the shape and number provided by nature rather than submit himself to agonies of pain and a partial castration, this enemy of all amputation is insulted by the name of "ram," shut out from all fellowship and inheritance, and shunned as if blasted by the lightning of heaven. The others make an incision in the scrotum, cut away a little skin from the right testicle, send the young man home(?), and when the wound is cured regard him as his own master.

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[626]

The Africans who live at about the thirty-second parallel of the degrees of the South Pole and near to the place called Natal by the Portuguese celebrate the rite of circumcision with notable display and brilliant éclat. Every year they build, in a wide spreading plain, a sacred booth more than a mile away from every habitation. To it flock the youths of the whole district to be circumcised; and when all preparations have been duly made the priest or prophet, under the open sky, draws back the skin of the penis of each youth and cuts it away as far as the hair on the pubis. He then anoints the wound with fat, and applies to it a wrapping of some bulb with coats not very different from those of an onion. Only when they are cured may they leave the booth; only then are they permitted to talk with parents, friends, and girls, whose business it is to secure that food and drink and other necessaries, to be dealt out by the priest, should not fail the poor sufferers for the space of three months. When this compulsory inactivity of twice forty days has gone by, each returns dancing home, and being now adult is numbered among the men. The women are sent away, while he is welcomed with many embraces and much good cheer. He is now his own master, and having left the ranks of the youths is given full liberty to take a wife³⁵).

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If I may be allowed a conjecture, I should say that the reason of their hanging the entrails round the neck of the patient and anointing him with fat is to check the excessive exhalation of the vital spirits, and, by closing the pores of the body, to keep out external cold and foster the native heat.

The pasture grass found in the stomach or bowels of the victim, and the excreta, are cooked by some together with the flesh and looked upon as a great treat: not a very refined one to be sure! Others fling these things before the sick man's door, and when the marrow has been extracted from them by the heat of the fire, they anoint the sick man with it, a very powerful remedy. They treat the patient also by fasting and dieting. A favourite diet is cow's milk boiled with a handful of pepper and other aromatic herbs, and given to the patient cold.

A very frequent remedy is to turn the patient on his back and on his front and make water on him. They do not allow even his face to escape a bath of urine. Some even take, in a sea-shell or tortoise-shell or some other vessel, the amount of water discharged by one man, mix it with a powder from a certain plant, and administer it to the sick man. They do not attach any healing property to the water of women; the women themselves think it injurious to them. But sometimes a sick woman is made to sit upon her haunches with her legs bare, while the men make water upon her from the knees to the feet.³³

When a woman is ill, they take fresh cow dung, mix it with water, and heat it on the fire; the woman is put to sit in a trench, and the warm water is dashed over her legs up to the waist. The patient sometimes recovers, but in my opinion most of the credit is due to Nature which always strives to preserve itself.

As a cure for disease they also employ scarification or criss-cross incisions in the skin of about a finger's length, especially on the chest and sides. The cuts are made very close to one another. Sometimes also they try cautery.

in a circle round their fire. The 'doctor,' after addressing himself to the man with much gesticulation and talk, went up to the patient, who was lying completely naked on the ground, and began to make ~~water~~ all over him, from the head down all over the body, until his flow had ceased; the other Hottentots, 7 or 8 in number, then faithfully followed his example. The patient, after being lustily bathed and washed in this way, went to sleep in his kaross, and the following day was again fit enough to accompany us' (op. cit., 31-2). Kolb also gives a good deal of attention to this mode of treatment (op. cit., 566 ff.).

11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

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88/ *Tabab* was very insistent, that the boy drank the fat and that may be symbolical of the cleansing, here inwardly as well as outwardly. He was also very definite on the question of the cuts: *doro !na /gorekwa kũ tama*, "in the *doro* there are no cuts." On these two points, when I questioned him after having told his story, I could get no other answer. The other old men questioned separately, confirmed *Tabab*. The cuts will appear later, as we shall see. They all agreed that the *≠a:di*, the "reed pipes" and dancing went on during the *doro*. The "laws" given by *Wuras* are slightly different and not so full.

177 The *doro* is now extinct. The introduction of Christianity killed it, but it was still practised in the middle of last century, as is testified by the following statement of Andries, a councillor of Massow Rijt Taai-bosch at the Witgatboom meeting (1869), "The Korannas instruct their children, when still young, in their laws and customs." (B.C. 298).

The *!gam //kxaeb* ceremony.

88/ *ina ibta xami khamma ≠noa o, ina //nausab si //nae, ina goman ≠ae,*
304 */gorekwa māsi /kha: kx²ai //nausab.*

Translation:

If he has shot an animal like a lion, and they go as far as to tell his uncle, oxen are killed and his uncle puts cuts on his body.

Tabab explained that the cuts were on the shoulders downwards on to the abdomen and on the abdomen, stretching horizontally from the navel. No charcoal dust was rubbed in. *Matiti* and *Teteb* confirmed. They all agreed that it was after this test of manliness, the first killing of a large wild animal, that the cuts were made, and that it was, as it were, a continuation of the process of initiation, the catching of the calf in the *doro* being merely a substitute for the real completion of the ceremony. A casual remark of Mrs. Hoernlé in her "Conception on the *!nau*" (p. 70) has been interpreted by Schapera (op. cit. p. 309) as implying that the *doro* and this ceremony are but one. Here, in the data given by *Tabab* and his old associates, we have full confirmation of this, in spite of Schapera's fear that time was past to obtain such confirmation.

Wuras (op. cit. p. 293) describes the rite under the name of *!gucisa:b*. He did not collect any information about its inner significance.

The */habab*, the Girl's Puberty Ceremony.

88/ *//kxaeb ta ha o, /ko:s di /habab, ina /khaib dībae, ina /haruba māsi*
534 *≠kae, ina /kona mū kx²am //ab dībae, ina /nose ≠nu, xu:kwa geise /gaba*

The most costly present lovers could lavish on each other³⁰² was buxu, and these sweet aromatic herbs of a certain^[43] *Diosma* were also sprinkled on those cairns which still are objects of worship, and where they assembled to^[778] offer prayers to the deceased or to the Supreme Being Tsüilgoab. We know that in the earliest times a large trade was carried on (||amab, trade; ||amagu, to trade, to^[439] exchange, to barter), not only with pottery, dishes, spears, and knives, but chiefly with Buxu. And the leaves of the *Diosma* growing on the Khamies Bergen, the Lange^[824] Zwarte Bergen (‡Nu-||khara, a name still remembered by the old men of the !Amas tribe), and of the !Khomab Mountains in Great Namaqualand, and of ‡Nu-!hoas opposite Sandwich harbour, were known all over the Khoikhoi territory.

That the eyes of the ancient Khoikhoi were early⁸²¹ directed towards the sky, we shall see from a myth in the⁷⁷³ following chapter. The stars too were an early object of contemplation to them, as is evident from the number of names for the stars. Certain it is that the !*Khūseti* (!*Khunuseti*) or Pleiades, the Belt of Orion or !*goregu* the Zebras, α Orionis *χami*, the Lion, α Tauri (Aldebaran) *aob*, the husband, were known to all the Khoikhoi before the separation. There was a star-mythology, and things in the blue vault went on in the same way as here on earth.

The ancient Khoikhoi were a brave and warlike people,⁷²⁷ and it characterizes their wars that women and children were spared. War was *torob*, from *toro*, to bore, to perforate; thus^[196] war means the perforator. Bravery was highly admired, and girls used to meet the victorious heroes (!*gari-b*, !*gob*, !*ä-aob*) who returned to the kraals laden with booty, singing their praise. Such heroes had then to undergo a ceremony. The priest or !*gaiaob* cut certain marks on the chest of the brave man with a flint stone, and he^[304] received then on such an occasion a cognomen as Xama-^[551] !*gamteb*, Lion-killer, ||*Otsātamab*, The One who cannot die, Aogul||*ōb*, Destroyer of heroes, &c. Names of places⁰⁰⁰

22. Another custom, common to Khoikhoi, Bushmen³⁰⁴ and Berg-Damara—of whom the latter have entirely adopted¹⁷¹ the Khoikhoi language and manners—is the practice of⁷⁵³ cutting off a finger. This is done even to new-born⁷⁷⁶ children who are not a day old. As all sicknesses are⁷⁸² expected to come from ||Gauna, or from his servants, the practitioners of witchcraft, it appears that this custom is a kind of sacrifice or offering to ||Guana; and we are entitled to conclude that, in very remote times, human sacrifice must have been practised by the Hottentot race.

23. If a woman's or young girl's breasts itch, they say: ⁸²⁷ "My son, my cousin, or some near relation, will soon arrive."

24. If a cow, during the night commences to groan in⁸²⁵ her sleep, the next morning she is caught, and a piece of⁷⁶¹ skin, just above the nose, is cut, so that it hangs down in the shape of an ear-ring or *ear-drops*. If this be neglected, the owner of the cow soon will die.

25. If a girl becomes of age, or if a wedding is to be⁵⁸⁵ celebrated, nothing but cows and sheep-ewes may be⁷⁸⁷ slaughtered; and if any other cattle is killed the couple is sure to live unhappy. The fattest cow or the finest young heifer is chased about the place by the young men, and thrown with stones and beaten with clubs, until she is so exhausted and trembling with fear that she allows everybody to come near and touch her. If she still should kick and show fight, it is a sure sign that the marriage will be a continuation of fights and quarrels between husband and wife.

26. The girl or girls who have become of age must, after³⁸¹ the festival, run about in the first thunderstorm, but they must be quite naked, so that the rain which pours down washes the whole body. The belief is that they will get^[42] fruitful and have a large offspring. I have on three occasions witnessed this running in the thunder-rain, when the roaring of the thunder was deafening and the whole sky appeared to be one continual flash of lightning. This was among the !Gamiñus, on the banks of the Geilāb